

PRELUSE TO PLANTATION.

2 Sam. 7. 10.
Moreover I will appoint a place for my people Israel,
and I will plant them, that they may dwell in a
place of their owne, and move no more.

As it was delivered in a Sermon,

By JOHN COTTON, B.D.
and Preacher of Gods
word in Boston.

PSALME 22. 27. 10. 34.

All the ends of the world shall remember and turne unto the
Lord, and all the kindreds of the Nations shall worship
before thee.

A seede shall serve him, it shall be accounted to the Lord for
a generation.

They shall come, and shall declare his righteousness unto a
people that shall be borne, that he hath done this.

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PLANTATION

and I will give him, and more no more.

As was delivered in a...

JOHN COTTON, D.D.
and Rector of St. Dunstons



...of the University of Cambridge...

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To the Christian Reader.



ALTHOUGH we are
Christian, we should in-
crease man, and do any
thing lesse, than approve
of such endeaoures, as
aime at the glory of God,
and a Common good, espe-
cially when they are managed by a cleare war-
rant from Gods word. Now for syles and ends
that men put to their actions being hidden in
their hearts, there is no way to declare them, but
by an honest professing of them, which is suffici-
ent where wee are entertained but with that
common charity one man is bound to yeeld ano-
ther. Put for the grounds and rule an action is
wrought by, and the praise of it in that respect,
there is another iudgement than that of charity
to guide us by, namely, by proving it by the touch-
stone of Gods word.

Now though thou mayst either not
do not consider upon how full a warrant
wherein thou art engaged of God to this
king (which was the warrant of the
bath hitherto was called, I thought good Com-
mons Reader) leave being with some
certain grounds of the Remembrance
present unto thyself and others, and
which may give thee satisfaction in this
particular.

Ere long (if God will) thou shalt see a lar-
ger declaration of the first rise and ends of this
enterprise, and so cleare and full a iustification
of this designe, both in respect of that warrant it
hath from Gods word, and also in respect of any
other ground and circumstance of weight, that
is considerable in the warrant of such a worke,
as (I hope) there will easily be removed any
scruple of moment, which hitherto hath beene
moved about it.

If thou hast any doubts yet unresolved, ra-
ther be intreated to understand from us, what
may be the answer of them, than to discourage
any man by them, so shalt thou be a helper and
a friend, whereas otherwise (it may be against
thy will) thou maist be an enemy to a worke

(for

To this I will answer
I have hoped there is some but will find it
some more of the workmen of olden times
then of new times. But especially they will
say, at least by silence (a secret applause) appro-
ve the Plantations of Virginia. St. Christo-
phers, De Witts, and others, thus having ends
inferiour to none of them, and men fit to com-
pare but to give due honour to all employed in
such noble enterprises) promising as much by
their usefulness, industrie, love to their Coun-
trie, piety, and other qualifications as those did.

It is enough they adventure, that hazard their
persons, families and estates, for that worke,
which it may appeare to thee ere long thou art
bound as well as they to further.

Now it were invidious if not impious, not
onely to denie the right and benefit of thy pray-
ers to such, but also to loade them with cause-
lesse aspersions (though but in thy thoughts) for
that, which thou hast great cause to praise God
for them, who hath stirred up their spirits to
that which hath beene a maine meanes of peo-
pling the world, and is likely to be of propaga-
ting the Gospel. For the furtherance of which
worke

work
ing is Gospel. For the sake of which
by the world, and is likely to be of progre-
ss in which hath been a means of pro-
gress, who hath lived in their spirit to
that, which thou hast great cause to praise God
for (though but in thy thought) for
end to such, but also to lodge them with ease-
ness to him. • Right and benefit of the pro-
cess in our mission if not mission, not
tried in all of this to further.

GODS PROMISE TO HIS PLANTATION

As it was delivered in a Sermon,

By JOHN COTTON, B. D.
and Preacher of Gods
word in *Boston*.



LONDON,

PROMISE
TO HIS
PLANTATION

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LONDON

2 Sam. 7. 10.

Moreover I will appoint a place for my people
Israel, and I will plant them, that they may
dwell in a place of their owne, and move no
more.

IN the beginning of this chap-
ter, we reade of *Dauids* pur-
pose to build God an house,
who thereupon consulted
with *Nathan* about it, one
Prophet standing in neede of
anothers help in such waigh-
tie matters. *Nathan* encourageth the King unto
this worke, verse 3. God the same night meetes
Nathan and tells him a contrary purpose of his:
Wherein God refuseth *Dauids* offer, with some
kind of earnest and vehement dislike, verse 4. 5.
Secondly, he refuseth the reason of *Dauids* offer,
from his long silence. For foure hundred yeares
together he spake of no such thing, unto any of
the Tribes of *Israel*, saying, *Why build you not me
an house?* in 6. 7. verses.

Now lest *David* should be discouraged with

this

this answer, the Lord bids *Nathan* to stand up & speak with words of encouragement, and to be as a Father to his discouragement two wayes.

First, by recounting his former favours dispensed unto *David*. Secondly, by promising the continuance of the same or greater: and the rather, because of this purpose of his. And five blessings God promiseth unto *David*, and his, for his sake.

The first is in the 10. verse: *I will give thee a place for my people Israel.*

Secondly, seeing it was in his heart to build him an house, God would therefore, *build him an house renowned for ever.* verse 11.

Thirdly, that he would accept an of house from *Salomon*, verse 12.

Fourthly, hee will be a Father to his sonne, vers. 14. 15.

Fifthly, that he will *establish the Throne of his house for ever.*

In this 10. verse is a double blessing promised:

First, the designment of a place for his people.

Secondly, a plantation of them in that place, from whence is promised a threefold blessing.

First, they shall dwell there like Free-holders in a place of their owne.

Secondly, hee promiseth them firme and durable possession, they shall move no more.

Thirdly, they shall have peaceable and quiet resting there, The sonnes of wickednesse shall afflict them no more: which is amplified by their former troubles, as before time. From

From the appointment of a place for them, which is the first blessing, you may observe this note:

The placing of a people in this or that Country is from the appointment of the Lord.

This is evident in the Text, and the Apostle speaks of it as grounded in nature, *Acts 17. 26.* God had determined the times before appointed, and the bounds of our habitation. *Deut. 2. chap. 1. 2.* God would not have the *Amorites* meddle with the *Edomites*, or the *Moabites*, because he had given them their land for a possession. God assigned out such a land for such a posterity, and for such a time.

Wherein doth this worke of God stand in appointing a place for a people? *Quest.*

First, when God espies or discovers a land for a people, as in *Ezek. 20. 6.* he brought them into a land that he had espied for them: And that is, when either he gives them to discover it themselves, or heare of it discovered by others, and fitting them. *Ans.*

Secondly, after he hath espied it, when he carrieth them along to it, so that they plainly see a providence of God leading them from one Country to another: As in *Exod. 19. 4.* *Thou have seene how I have borne you as in Eagles wings, and brought you unto my selfe.* So that though they met with many difficulties, yet hee carried them high above them all, like an eagle, flying over seas and rockes, and all hinderances.

Thirdly, when he makes roome for a people

to dwell there, as in *Psal. 135. 9.* The people shall dwell for ever. When *Isaac* sojourned among the *Philistines*, he digged one well, and the *Philistines* strove for it, and he called it *Esek*: and he digged another well, and for that they strove also, therefore he called it *Sitnah*: and he removed thence, and digged an other well, and for that they strove not, and he called it *Rehoboth*, and said, For now the Lord hath made room for us, and we shall be fruitful in the Land. Now is *Esek*, no *Sitnah*, no quarrell or contention, but now he sits downe in *Rehoboth*, in a peaceable room.

Now God makes room for a people 3 wayes:

First, when he casts out the enemies of a people before them by lawfull warre with the inhabitants, which God calls them unto: as in *Pf. 44. 2.* *Thou didst drive out the Heathē before them.* But this course of warring against others, & driving them out without provocation, depends upon speciall Commission from God, or else it is not imitable.

Secondly, when hee gives a forreigne people favour in the eyes of any native people to come and sit downe with them either by way of purchase, as *Abraham* did obtaine the field of *Machpelah*, or else when they give it in courtesie, as *Pharaoh* did the land of *Goshen* unto the sons of *Jacob*.

Thirdly, when hee makes a Country though not altogether void of Inhabitants, yet void in that place where they reside. Where there is a vacant place, there is liberty for the sonnes of *Adam* or *Noah* to come and inhabite, though they neither buy it, nor aske their leaves. *Abraham*

and

And *Isaac*, when they joyned amongst the *Philistines*, they did not buy the land to feed their cattle, because they said There is room enough. And so did *Jacob* pitch his Tent by *Shechem*, *Gen. 34. 21*. There was room enough, as *Hamor* said, *Let them sit down amongst us*. And in this case if the people who were former Inhabitants did disturb them in their possessions, they complained to the King, as of wrong done unto them: As *Abraham* did because they took away his well, *Gen. 21. 25*. For his right whereto he pleaded not his immediate calling from God (for that would have seemed frivolous amongst the Heathen) but his owne industry and culture in digging the well, verse 30. Nor doth the King reject his plea, with what had he to doe to digge wells in their soyle: but admitteth it as a Principle in Nature, That in a vacant soyle, hee that taketh possession of it, and bestoweth culture and husbandry upon it, his Right it is. And the ground of this is from the grand Charter given to *Adam* and his posterity in Paradise, *Gen. 1. 28*: *Multiply, and replenish the earth, and subdue it*. If therefore any sonne of *Adam* come and finde a place empty, he hath liberty to come, and fill, and subdue the earth there. This Charter was renewed to *Noah*, *Gen. 9. 1*. *Fulfill the earth and multiply*: So that it is free from that comon Grant, for any to take possession of vacant Countries. Indeed no Nation is to drive out another without speciall Commission from heaven, such as the *Israelites* had, unlesse the Natives do unjustly

Since then as in a possession of their owne, although it be called sojourning or dwelling as strangers, because they neither had the soveraigne government of the whole Country in their owne hand, nor did incorporate themselves into the Commonwealth of the Natives, to submit themselves unto their government,

wrong them; and will not recompence the wrongs done in peaceable sort, & then they may fight themselves by lawfull war, and subdue the Countrey unto themselves.

This placing of people in this or that Countrey, is from Gods sovereignty over all the earth, and the inhabitants thereof: as in *Psal. 24. 1. The earth is the Lords, and the fulnesse thereof.* And in *Ier. 10. 7. God is there called, The King of Nations.* and in *Deut. 10. 14.* Therefore it is manifest he should provide a place for all Nations to inhabite, and have all the earth replenished. Onely in the Text here is meant some more speciall appointment, because God tells them it by his owne mouth; he doth not so with other people, he doth not tell the children of *Seir*, that hee hath appointed a place for them: that is, He gives them the land by promise; others take the land by his providence, but Gods people take the land by promise: And therefore the land of *Canaan* is called a land of promise. Which they discern, first, by discerning themselves to be in Christ, in whom all the promises are yea, and amen.

Secondly, by finding his holy presence with them, to wit, when hee plants them in the holy Mountaine of his Inheritance: *Exodus 15. 17.* And that is when he giveth them the liberty and purity of his Ordinances. It is a land of promise, where they have provision for soule as well as for body. *Ruth* dwelt well for outward respects while shee dwelt in *Moab*, but when shee cometh to dwell in *Israel*, shee is said to come under

der

for the wings of God: *Isa. 62, 12.* When God wrappes us in with his Ordinances, and warms us with the life and power of them as with wings, there is a land of promise.

This may teach us all where wee doe now dwell, or where after wee may dwell, be sure you looke at every place appointed to you, from the hand of God: wee may not rush into any place, and never say to God, By your leave; but wee must discern how God appoints us this place. There is peace and comfort in sitting downe in any place, that you cannot say, This place is appointed me of God. Canst thou say that God spied out this place for thee, and there hath settled thee above all hindrances: didst thou finde that God made roome for thee either by lawfull descent, or purchase, or gift, or other warrantable right? Why then this is the place God hath appointed thee; here hee hath made roome for thee, he hath placed thee in *Rehoboth*, in a peaceable place: This we must discern, or els wee are but intruders upon God. And when wee doe withall discern, that God giveth us these outward blessings from his love in Christ, and maketh comfortable provision as well for our soule as for our bodies, by the meanes of grace, then doe we enjoy our present possession as well by gracious promise, as by the common, and just, and bountifull providence of the Lord. Or if a man doe remove, he must see that God hath espied out such a Country for him.

Secondly, though there be many difficulties,
yet

yet he hath given us hearts to *overlook* them
 all as if we were carried upon eagles wings.

And thirdly, see God making roome for us
 by some lawfull meanes.

Quest.

But how shall I know whether God hath ap-
 pointed me such a place, if I be well where I am,
 what may warrant my removeall?

Ansiv.

There be foure or five good things, for pro-
 curement of any of which I may remove. Se-
 condly, there be some evill things, for avoiding
 of any of which wee may translate our selves.
 Thirdly, if withall we finde some speciall provi-
 dence of God concurring in either of both con-
 cerning our selves, and applying general grounds
 of removeall to our personall estate.

I.

First, wee may remove for the gaining of
 knowledge. Our Saviour commends it in the
 Queene of the South, that she came from the ut-
 most parts of the earth to heare the wisdom of
Salomon: Matth. 12. 42. And surely with him
 she might have continued for the same end, if her
 personall calling had not recalled her home.

Secondly, some remove and travaile for mer-
 chandize and gaine-sake; *Daily bread may be sought
 from farre, Prov. 31. 14.* Yea our Saviour appro-
 veth travaile for Merchants, *Matth. 13. 45, 46.*
 when hee compareth a Christian to a Merchant-
 man seeking pearles: For hee never fetcheth a
 comparison from any unlawfull thing to illu-
 strate a thing lawfull. The comparison from the
 unjust Steward, and from the Theefe in the night,
 is not taken from the injustice of the one, or the
 theft

them of the other, but from the wealth of the one, and the lack of the other, which in themselves are not unlawful.

Thirdly, to plant a Colony, that is, a company that agree together to remove out of their owne Country, and settle a City or Common-wealth elsewhere. Of such a Colony we reade *Exod. 12. 13.* which God blessed and prospered exceedingly, and made it a glorious Church. Nature teacheth her to doe so, when as the hives being full, they seek abroad for new dwellings. So when any one of the Common-wealth is so full, that Trade men cannot subsist, nor live, but eat up one another, in this case it is lawful to remove.

Fourthly, God alloweth a man to remove, when he may employ his Talents and gifts better elsewhere, especially when where he is, he is not bound by any speciall engagement. Thus God sent *Ioseph* before to preserve the Church: *Iosephs* wisdom and spirit was not fit for a shepherd, but for a Counsellour of State, and therefore God sent him into *Egypt*. *To whom much is given, of him God will require the more: Luke 12.*

48.
Fifthly, for the liberty of the Ordinances. *2 Chron. 11. 13, 14, 15.* When *Ierobeam* made a desertion from *Judah*, and set up golden Calves to worship, all that were well affected, both Priests and people, sold their possessions, and came to *Jerusalem* for the Ordinances sake. This case was of seasonable use to our fathers in the
C
dayes

particular cases which may give warrant unto
 such or such a person to manifest himselfe
 which apply the former generall grounds to par-
 ticular persons. Of these we have three.

First, of sovereign Authority command and
 encourage such. Placed by giving way to
 the state to manifest themselves, and set up a
 new Commonwealth. This is a lawfull and ex-
 pedient case for such particular persons as be de-
 clared and set out by a law, and for such as
 are called by a law, being by a law commanded to
 do so.

God leads a man to do this. This is
 also single our particulars. *Isa. 42. 1. I will in-
 spire, and give thee with mine eye.* As the child
 knows the pleasure of his father in his eye, so
 doth the child of God for Gods pleasure in the
 eye of his heavenly Fathers providence. And
 this is done three wayes. *dw 70. and in Rom. 11.*

First, if God give a man an inclination to this
 or that course, for that is the spirit of man, & God
 is the Father of spirits. *1 Pet. 1. 12. 1 Cor.*
10. 12. Paul discerned his calling to goe to Rome
 by his *concupiscence*, his ready inclination to that
 voyage, and *apollus* his loathness to goe to Co-
 rinth, Paul accepted as a just reason of his refusal
 of a calling to goe thither. And this holdeth,
 when in a mans inclination to or aversion, his heart
 is set on by respects, as to see fashions, to de-
 ceive his Creditours, to fight Duels, or to live
 idly, these are vaine inclinations; but if his heart
 be inclined upon right judgement to advance the

Caspell, remembering his family, to use his T-
 ling fruitfully, and the like good end, it is in-
 digne is from God, as the heimes of our Ma-
 doring into the Sea leads it to and fro, so doe
 & effect inclination desired by God into our hearts
 lead and bring (as the saying is) whole hearts.

1 Secondly, when God gives us a calling
 to call us, as the men of *Macedonia* were
 to us, *to us, to us, to us, and to us*. When we are
 invited by others who have a calling, we are
 filled with, we may go with them, and be

detained by worldly employment, or by other
 business, so that we cannot go, but when
 we are called, we may go, to call to it for home,
 when it is not diverted by greater employment.

Thirdly, there is another providence of God
 concurring in both these, that is, when a man
 calling and person is free, and not tied by pa-
 rents, or Magistrates, or other people that have
 interest in him. Or when abroad hee may doe
 himselfe and others more good than he can doe
 at home. Here is then an eye of God that opens
 a doore there, and sets him loose here, inclines
 his heart that way, and outlooke all difficulties.
 When God makes roome for us, no binding
 here, and an open way there, in such a case God
 tells them, he will appoint a place for them.

Use 2.

Secondly, this may teach us in every place
 where God appoints us to sit downe, to acknow-
 ledge him as our Landlord. The earth is the
 Lords, and the fulness thereof is his are our Coun-
 tries, our Townes, our houses, and therefore
 let us acknowledge him in them all. The Apo-
 file

that hath appointed you and them the place of
their habitation.

1. *Observation* of *psalm 138* *Planted*
shall enjoy their appointed place with safety and
peace. *138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.*

1. *There is manifest in this* *will* *from* *them*
and *will* *follows* *from* *them* *will* *shall*
dwell in their appointed place *for* *now* *for* *ever*
they shall not be moved any more. *Then* *they*
shall dwell safely *where* *they* *shall* *be* *planted*
The like promise is made of *the* *planted* *in* *the* *house* *of* *the* *Lord*

138. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Quest.
Ans.

What is it for God to plant a people?

It is a Metaphor taken from young *Imper*, I
will plant them, that is, I will make them to take
root there; and that is, where they and their
soyle agree well together, when they are well
and sufficiently provided for, as a plant suckes
nourishment from the soyle that sutteth it.

Secondly, When he causeth them to grow as
plants doe, in *psalm 86. 8. 9. 10. 11.* When a man
growes like a tree in tallnesse and strength, to
more firmenesse and eminency, then hee may be
said to be planted.

Thirdly, When God causeth them to *fructify*,
psalm 143. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Fourthly, When he establisheth them, then
he plants, and rootes not up.

There is something more especiall in this
planting;

planting. For they were planted in the
land, and yet he promiseth here againe, that he
will plant them in the same land, which shall
ministry unto them what ever former good fruit
they had already, he would proper it, and in-
crease it.

Secondly, God is said to plant a people more
especially, when they become a people of promise
unto him. Thus it is said, That they shall be called trees of
righteousness, the planting of the Lord. So that
the planting of the Lord, is a continuance of their
former good works.

He did this by planting the Ordinances of God
amongst them in a more glorious manner, as he
did in *Salomons* time.

2. He would give his people a *naile*, and a *place*
in his *Tabernacle*, *Isa. 56.5*. And that is to give us
part in Christ: for so the Temple typified. So
then hee plants us when hee gives us roote in
Christ.

Thirdly, When he giveth us to *grow up in him*
as *Cables in the stall*: *Mat. 4.2, 3*.

Fourthly, & to *bring forth much fruit*, *Ioh. 15.4, 2*.

Fifthly, and to continue and abide in the *flax*
of grace. This is to plant us in his holy Sanctua-
ry, hee not rooting us up.

This is taken from the kinde acceptance of
David's purpose to build God an house, because
he saw it was done in the honesty of his heart,
therefore he promiseth to give his people a place
wherein they should abide for ever as in a house
of rest.

Secondly,

Reason.

Secondly, it is taken from the office God hath
upon him, when he is our planter, he is our
our husbandman, and *if he plant us, who shall
pluck us up? May 27. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.* When he
giveth quirt, who can make trouble? Is God be
the Gardiner, who shall plucke up what hee lets
downe? Every plantation that he hath not plan-
ted shall be plucked up, and what he hath planted
shall surely be established.

Thirdly, from the nature of the blessing here
conferred upon us: When he promiser to plant
a people, their dayes shall be as the dayes of a
Tree, *May 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.* They shall be an
hundred years in growing, and an hundred
years in full strength, and an hundred years in
decaying.

Quest.

But it may be demanded, how was this pro-
mise fulfilled by the people, seeing after this time
they met with many persecutions, at home, and
abroad; many sonnes of wickednesse afflicted
them; *Iscrahim* was a sonne of wickednesse, and
so was *Ahab*, and *Ahaz*, and divers others.

Answ.

Because after *Dauids* time they had more set-
lednesse than before.

Secondly, to the godly these promises were
fulfilled in Christ.

Answer.

Thirdly, though this promise was made that
others should not wrong them, yet it followes
not but that they might wrong themselves by
trespassing against God, and so expose them-
selves to affliction. Whilst they continued Gods
plantation, they were a noble Vine, a right
seed,

And yet even in their cap-
tivity the good amongst them God graciously
provided for: The *Isaiah* of *Isaiah* for their good: *Isaiah*
from the land of *Chalde* for their good: *Isaiah*
But if you rebell against God, the Lord God will
planted you will also root you out of the land, for all
the evil which you shall doe against your selves:
Isaiah 17: When the *Isaiah* fled into the
land, grew weary of the Ordinances, and for-
sake the worship of God, and said, *What profit*
is in David after that they never saw the
good King, nor were seated rest in the good
land wherein God had planted them. As they
waxed weary of God, so hee waxed wearie of
them, and cast them out of his sight.

To exhort all that are planted at home, or in-
tend to plant abroad, to looke well to your plan-
tation, as you desire that the sonnes of wicked-
nesse may not afflict you at home, nor enemies a-
broad, looke that you be righte planted, and then
you neede not to feare, you are safe enough: God
hath spoken it, I will plant them, and they shall
not be moved, neither shall the sonnes of wicked-
nesse afflict them any more.

What course would you have us take?
Have speciall care that you ever have the Or-
dinances planted amongst you, or else never
looke for security. As soone as Gods Ordinan-
ces cease, your security ceaseth likewise; but if
God plant his Ordinances among you, feare not
he will maintaine them. *Isaiah* 4. 5. 6. *Ypo* all their

Isaiah 1.

Quest.
Ans. 1.

glory that shall be a defence: that is, upon all Gods Ordinances: for so was the Ark called the *Glory of Israel*, 1 Sam. 4. 22.

Secondly, have a care to be implanted into the Ordinances, that the word may be lografted into you, and you inherit it: If you take rooting in the Ordinances, grow up thereby, bring forth much fruit, continue and abide therein, then you are a vineyard of red wine, and the Lord will keepe you, *Isa. 27. 3. 5.* that no former of violence shall destroy you. Look into all the stories whether divine or humane, and you shall never finde that God ever rooted out a people that had the Ordinances planted amongst them, and themselves planted into the Ordinances: never did God suffer such plants to be plucked up; on all their glory shall be a defence.

3 Thirdly, be not unmindefull of our *Jerusalem* at home, whether you leave us, or stay at home with us. *Oh pray for the peace of Jerusalem, they shall prosper that love her, Psal. 122. 6. They shall all be confounded and turned backe that hate Sion, Psal. 129. 5.* As God continueth his presence with us (blessed be his name) so be ye present in spirit with us, though absent in body: Forget not the womb that bare you, and the breasts that gave you sucke. Even ducklings hatched under an henne, though they take the water, yet will still have recourse to the wing that hatched them: how much more should chickens of the same feather, and yolke? In the amity and unity of brethren, the Lord hath not onely promised, but commanded

extended a blessing, even life: *Exodus 17. 13. 14.*

Fourthly, goe forth; every man that goeth, with a publicke spirit, looking not on your own things onely, but also on the things of others: *Phil. 2. 4.* This care of universal helpfullness was the prosperity of the first Plantation of the Puritane Church: *Acts 1. 12.*

Fifthly, have a tender care that you look not to the plants that spring from you, that is, to your children, that they doe not degenerate as the *Israelites* did; after which they were vexed with afflictions on every hand. How came this to passe? *Jer. 2. 21.* *How holie, a right seede, how then are they degenerate into a strange Vine before mee?* Your Ancestours were of a noble diuine spirit, but if they suffer their children to degenerate, to take loose courses, then God will surely plucke you up: Otherwise if men have a care to propagate the Ordinances and Religion to their children after them, God will plant them, and not roote them up. For want of this, the seede of the repenting *Ninivites* was rooted out.

Sixthly, and lastly, offend not the poore Natives, but as you partake in their land, so make them partakers of your precious faith: as you reape their temporalls, so feede them with your spiritualls: winne them to the love of Christ, for whom Christ died. They never yet refused the Gospell, and therefore more hope they will now receive it. Who knoweth whether God have

reared this whole Plantation for such an end.

Secondly, for consolation to them that are planted by God in any place, that finde rooting and establishing from God, this is a cause of much encouragement unto you, that what hee hath planted he will maintaine. Every plantation his right heere hath not planted shall be rooted up, but his owne plantation shall prosper & flourish. When he promitteth peace and safety, you may be able to make the promise of God of this effect: Neglect not walls, and bulwarks, and fortifications for your owne defence.

Give glory to the Name of the Lord, your strong hold, and the word of his promise the

Rocke of your Refuge. His word

that made heaven and earth

will not faile, till hea-

ven and earth be

no more.

Amen.

FIN IS.

